648 /390 cont./

466 Nowadays more or less numerous and frequent groups of Indians, men and women, are taken, especially the single ones, for the extraction of the cuquirana, balata, chicle, rubber, Brazil nut /Port. castanha, "chestnut," various species of trees yielding edible nuts/, piassava, in both Brazilian and Colombian territory, or as sailors for the launches. They see, hear, and practice vices and immoralities (125).

[837] [797]

125. The Missionary was scolding a Christian Indian from Urubucuara, river Uaupés, because, in spite of being married, he was living with another woman. And when he reminded him of the commandment of God, he heard from the Indian this expression, certainly learned from some civilized: -- "Commandment does not hurt."

• 166 One observes a tendency to go down to S. Gabriel (present city of Uaupés) and Tapurucuara. To Manaus, not so much. So far nostalgia periodically brings them to the natal places. How long will this state of things last? The known cases of venereal 164 diseases are very rare, although the legends already allude to them. This rarity is perhaps explained by the simple spontaneous malario-therapy (cf. VII - 2, e (4 i)).

It is certain that for centuries they have been in more or less frequent and enduring contact with the civilized. It is difficult to determine whether some responsibility falls on them in such a state of things, and up to what point. The problem is serious.

797 One also understands from this that there cannot always be good harmony in the relations between the Missionaries who live among the Indians, trying to bring them to the bosom of civilization and to the practice of /391/ Christian truth and morals (126).

126. The difficulty that the Missionary faces in order to implant Christian morals is great.